WILEY

33. Literary Evidence for the Existence of the 'Snow Man.'
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examining the original finds both fossil and archæological would be welcomed by the Museum and the Archæological Institute.) Of interest too at the National Museum was a well planned Darwin exhibition—one of the stands illustrated the evolution of man. Some original letters of Darwin's were to be seen and reference was also made to Wallace. In another part of the building several rooms were devoted to the history of the country from prehistoric to recent times.

Then we went to the Anatomical Institute of the University. About 2000 students attend the various courses. I was shown around by Professor L. Borovansky. Much comparative and developmental research is being carried out by the staff as well as the production of new anatomical text books. The building itself is due for restoration. It has suffered badly owing to the occupation and the war. The Germans closed the whole University from 1939 to 1945. They destroyed almost the entire anatomical collection, some of which was several centuries old, and removed practically all the microscopes and other instruments.

Finally, during the afternoon, we visited Strahov. This was formerly a Premonstratensian monastery (A.D. 1140) and is now the Museum of Czech Literature. It contains many rare illuminated manuscripts and incunabula. Through the various rooms one can trace the history of writing up to modern times. The whole building had only recently been restored.

I returned to Bratislava where the Congress concluded with a boat trip on the river Danube and a three-day excursion to Eastern Slovakia.

Unfortunately only four people from the West attended the conference. These personal exchanges are valuable and welcomed and every effort ought to be made to support such meetings. There were some delays in the granting of visas and three of us did not receive these until we had reached the border. But this should not deter one since eventually a visa does turn up. Apart from personal contacts the exchange of scientific literature in both directions is desirable.

Impending Congresses

32 The XXXIV International Congress of Americanists will be held at Vienna, 18–25 July, 1960.

The VI International Congress of Anthropological and Ethnological Sciences will be held at Paris, 31 July–7 August, 1960.

The X Pacific Science Congress will be held at Honolulu, 21 August–6 September.

CORRESPONDENCE

Literary Evidence for the Existence of the 'Snow Man.' *Cf.* MAN, 1959, 203, 337

33 SIR,—In the two figures which Emanuel Vlček reproduces to illustrate his article he gives romanizations for the Chinese characters and meanings as follows: fig. 1, *bitchun*, 'man-animal'; fig. 2, *peeyi*, 'wild man.' I am puzzled as to where he finds two characters in Chinese in either of these captions and also as to his Chinese interpretation. I am not a sinologist and may be treading on alien ground but as far as I can see in both figures there is one Chinese character only. That is the character pronounced *p'i* according to Mathews' *Chinese-English Dictionary*, which Dr. Vlček appears to romanize as *bi* in fig. 1 and *pee* in fig. 2. According to the *Tz'uyüan* (dictionary) it means 'An animal of the bear family found in Europe and Northern Asia, bigger than a bear with white or yellow hair and long neck. Long-legged with strength to pull up trees. Stands on hind legs when attacking.' According to the *K'anghsi* dictionary it means 'she-bear with strength greater than the male.'

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Australian Museums

34 SIR,—As a co-editor of the publication *Lehrbuch der Völkerkunde*, edited by L. Adam and H. Trimborn, 3rd edition, Stuttgart (Enke), 1959, I should be much obliged to you for publication of the following notice.

Section XIV of the above volume is a list of ethnographical museums all over the world, including institutions of State Governments, Municipalities, Universities, Missions, and Public Museums open to students or to the general public. In the sub-section 'Australien und Ozeanien' (p. 297) is mentioned 'Sydney Museum of Primitive Art.' This entry is erroneous.

LEONHARD ADAM
Ethnographical Collection of the University of Melbourne

REVIEWS

AFRICA

Le groupe dit Pahouin (Fang-Boulou-Beti). *By Pierre Alexandre and Jacques Binet. Monographies ethnologiques africaines. Paris (P.U.F.), 1958. Pp. ix, 152, map. Price 1000 francs*

35 The authors of this small monograph have served as administrators in the southern Cameroons. Their knowledge of this region fills a considerable gap in the ethnography of the Pahouin, or Pangwe, people as a group. The greater part of their material seems to be based upon their studies of the northern Pangwe tribes, either at first hand, or in unpublished documents at administrative centres.

Those acquainted with the ethnographical literature on the Pangwe cannot altogether regret the stress upon one part of the total group. Most of the northern Pangwe have never received thorough ethnographical treatment. However, for those less conversant with previous studies there is some risk of assuming that statements based upon the northern tribes will apply to the others as well. Cultural features differ, or differed, considerably between, and perhaps even within, Pangwe tribes.

The crowding of material into a survey format has reduced the authors' opportunity for qualifying or documenting many of their statements. Too much information may have been sacrificed to conciseness: for example, the precise nature of the Mvae, or Mveng, a sizeable and seemingly discrete group in the centre of the Pangwe area, will remain an enigma to the readers of this monograph.

These are all faults of omission and certainly result more from pace limitations than from the authors' reticence or lack of information. Indeed, we are often given insights into aspects of Pangwe culture, of which we might have otherwise despaired. The library-limited student of the Pangwe is afforded a view of culture change since the First World War, a rather rapid evolution from a congeries of politically anarchic, nomadic swidden cultivators toward a sedentary population of cacao-planters with a growing middle class, a native literature and a view of prestige seen in terms of bicycles and masonry houses.

The topically arranged bibliography is extensive and all the more valuable for its annotations. A glossary of the Pangwe terms frequently used in the text would have been a helpful inclusion.

The ethnic map shows greater detail and accuracy than do its predecessors, although its schematic quality results in a few ambiguities. The symbols for two ethnic groups at the mouth of the Ogowe river are not explained in the legend. A line of 'pahouinization' through the Djem-Dzimu and the Bakwele might lead one to conclude wrongly that all of these peoples are significantly influenced by culture contact with the Pangwe.

The title and content of this publication impart some authority to the forlorn caveat against Anglo-American extension of the name of one tribe, the Fang, to encompass a number of other tribes who are avowedly not Fang. Bulu, Beti, Fang and other tribes

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